THE USE and Great MOMENT OF THE NOTES OF THE CHURCH,

As Deliver'd by

C. Bellarmine *De Notis Eccl.*

JUSTIFIED.

IN

Anſwer to a late Diſcourſe concerning the NOTES of the CHURCH.

In hoc cognoſcent omnes quod Diſcipuli mei eſtis —— S. Joan. 13.
Rogo --- *ut omnes unum ſint* --- *ut credat MUNDUS quia tu me miſiſti* Joan. 17.

S. Aug. Tract. 2. *in Epiſt.* S. Joan.

Quid amplius dicturus ſum quàm Cœcos, qui tam magnum montem non vident? Qui contra Lucernam in Candelabro poſitam oculos claudant?

With Allowance.

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The Use and Great Moment OF THE NOTES OF THE CHURCH,

As Delivered by

Cardinal BELLARMINE, &c.

THE World is come to a fine pass, when it shall as good as deny Christ's *One, Holy Catholick Church*; and (though it be confess'd that there is no Remission of Sins, or Eternal Salvation out of It) shall seek to baffle, and discourage those, who by *Prayer*, and *Guidance of God's good Spirit*, search to find It out. Cardinal *Bellarmine*, (after others,) hath, to very good purpose lent his helping hand, to shew us the City *built on a Hill*, and hath given us Marks which one would think carry Majesty in their Faces; Yet 'tis his Lot, he is Laugh'd at for his Pains, as an idle *Note-Maker*, Page 15. to little purpose.

§ 2. To little purpose indeed, with the *Obstinate*, who will not agree, neither what the *Church* is; No, nor what a *Note* may be. For being good at warding of a blow, they fly to this, That a *Church* is nothing else but a *Society of True Believers*; Whatsoever therefore is the Denomination of *Believers*,
Page 4. *Abassine*, *Armenian*, *Greek*, or *Roman*, let us add, *Lutheran*, *Calvinist*, with a wide *Et Cætera*, They are each of them *Churches of Christ*; And the *Church*
Page 5. *Universal* is nothing else but the *Aggregate*, or *Omnium Gatherum* of all such *Professions*: Whereas, consider, whoever thou art, good *Reader*, the *Church-Catholick*, consisting of all Nations, *Jew* and *Gentile*, and thereupon primarily called *Catholick*, had Its Plantation by our *Blessed Lord* and his *Holy Apostles*, in *One Faith*, and *One Communion*, *Antecedently* to all such Divisions that Now, or Then, were made by the Craft and Policy of Satan; And therefore far is the *Universal Church* from being an *Aggregate* of all such *Breaches* of *Faith* and *Discipline*; But rather, Nay, for certain, 'tis only a *Comprehension of all Those Churches which keep to the Unity of Faith, and persist in their first un-divided Estate in the Bond of a Universal Peace.* This is the *Love*, the *Dove*, the *Fair Spouse of* Christ, *She only is Her Well-beloveds, and Her Well-beloved is Hers.* And this is somewhat like; It answers to the *Dignity*, to the *Majesty*, the *Wisdom*, the *Purity* of the *Great Son of God*, the Prince of his *Catholick Church*, the *Bridegroom* of his *Spouse*, to have so *Fair*, so *Amiable*, so *Well-order'd*, so *Devout*, so *Grave* and *Peaceable*, so *Venerable a Congregation*: None of which is to be found where there is want of *Charity*, and the *Spirit of Division* Rules. This briefly for the *Church*,

§ 3.

§ 3. Now, for the Notion of a *Note* or *Mark*, that we may agree, 'tis clear by its *Definition*, that it is a *more ſenſible* Appearance in, or about, the Subject enquir'd after, whereby we are led toward the Knowledge of the preſent *Exiſtence* or *Eſſence* of the ſaid Subject. 'Tis manifeſt then, that a *Note* of a thing muſt be *Extra-eſſential* of it ſelf, becauſe by *It*, and the Light from thence, we arrive to the Knowledge of the *Eſſence*; Upon which ground, you ſee the reaſonable demands of thoſe who challenge firſt, that a *Diſtinctive Mark* or *Note* muſt be more known than the thing Notify'd. *2dly.* That a *Note* muſt be, in conjunction at leaſt, in ſome Meaſure, proper, not common or indifferent to many Singulars, much leſs to Contraries; For as in Druggs, *&c.* there are ſome *Genuine*, ſome *Adulterate*, ſo is it in *Churches*, and *Profeſſions*; there are ſome *Pretended Churches*, *Counterfeit Profeſſions*, *Falſe Sophiſticate Faiths*, as the [a] *Apoſtle* expreſſes it, *Adulteri predicatores*, *as Tert.* In plain *Engliſh*, *Hereſies* and *Schiſms*: Both which, how dangerous they are, let the [b] *Scripture* be Judge, and therefore there is no harm ſure, if we take care, as the Sea-man of the Rock, how to avoid them.

[a] 11 *Cor.* 2.17.
[b] *Mat.* 18.7. *Rom.* 16. 17. 2 *Pet.* 2. *Jud.* v. 11.

§. 4. Well, where are theſe idle *Notes?* What are they? Are we not affraid to produce them? Nay, our *Diſcourſer* rather was affraid, who hath reckon'd them up, now Here, now There, Piece-meal; but durſt not let them paſs by us in their *Majeſtick Train*, leaſt his Reader with *Saba*'s Queen ſhould be daz'led at the Glory, Tranſported, as ſhe was, that there was no Life in her. They ſeem to a Single, not Malignant Eye, even *Triumphant Notes* of the *Militant Church.*

Page 16. 17. 18.

§. 5. As first; Let me have leave to reckon them, the Name *Catholick*, how Sacred to all those who own any of the *Three Creeds*, really and veritably! The Second, Its *Antiquity*: How indubitable, and above all suspition of *Novelty*! The Third, *Perpetual Duration*, Out-lasting all Earthly Empires and Kingdoms, and proclaiming from Age to Age the Truth of Him that promis'd that *the Gates of Hell*,&c. The Fourth *Amplitude*; Being a great Body according to Prophecy, answerable to the Dignity and Majesty of Her *Sovereign Lord*; For *Jesus Christ* the Son of God, Prince of the *Catholick Church*, is no Petty-Prince, as some *Archi-Synagogues* do imagine. Fifth, *Succession Apostolical*; according to *Promise*, and *Prophecy*, *Psalm* XLV 16. (The very *Jews* confessing it.) How *Strong*, *Invincible*, *Clear*, and *Undeniable* by Gain-sayers! Sixth, *Primitive Consent*. How great and how manifest to those good Men who Enquire! Witness the *Multitudes that return to the Catholick Church* upon that Account. Seventh, *Intimate Unity* with their Head *Christ*, and with One Another. By THIS shall all Men know that you are MY Disciples, that you *Love* One Another, *viz.* with *Church-Charity*. As if He had said, This is the NOTE of MY *Church*, the MARK of my *Sheep*, yea, by This shall *All Men* know that you are My *Disciples*. Eighth, *Sanctity of Doctrine*; as reveal'd by God, in whom is *Light*, and no *Darkness* at all, in Opposition to the *Heathen Impurities*, yea, and the *Jewish Literal* Imperfect Umbrages of Service. Ninth, *Efficacy upon Infidels*, bringing *whole Nations* out of their *Blindness*, and *Baptizing them* into the Belief of the most *Holy Un-divided Trinity*, and all therein

therein contain'd. Tenth, *The Holineſs of the Fathers.* whoſe Lives we wiſh to be *Legends*, (though unqueſtionably true,) when we ſee how far they have out-done us. Eleventh, The *Glory* of *Miracles*, which a Man would be wary of contradicting, for fear of *Blaſphemy*, and *Sinning againſt the Holy Ghoſt*, ſtill continu'd, and deny'd by none but *Scepticks*, in Diſpoſſeſſion of *Devils*, and Curing the *Struma*. Twelfth, The *Gift of Prophecy*; A Light ſtruck from Heaven to ſhew us the *Church*, and the *Towers* thereof; To ſay nothing concerning the *confeſſion of Adverſaries*, and unhappy *Exit* of the *Churches Enemies*. Theſe, Theſe are the NOTES, which (like a *Bill* in *Parliament*,) deſerve a ſecond Reading.

§. 6. Now, (enter *Diſcourſer*:) To what end is all this? "Is not the *Catholick Church Viſible*? And "if we cannot ſee which is the *Church*, what need "we gueſs at it by *Marks* and *Signs*? Cannot we "without all this ado, diſtinguiſh a *Chriſtian* from a "*Turk* or a *Jew*, or a *Pagan*? 'Twill be as eaſie to find "out a *Chriſtian Church* as to find out *Chriſtians*, &c. Page 3.

What Spirit is that which envies the *Chriſtian* the Felicity of finding the *True Church*, and caſts an *Evil Eye* upon the *Notes* conducing to It, Let any *Chriſtian* Judge: For whereas He pretends 'tis *Viſible*, (beſides that he flatly denies it after *p.* 14.) Nay, ſay I, not among Counterfeits; Is it *viſible* at Sea which is the *Royal Navy*, when the Enemy puts up the *Engliſh Colours*? There are *Adulterate Faiths*, and *Counterfeit Churches*, as we late had a Counterfeit King of *England*.

§. 7. He goes on. "For a *Chriſtian Church is* "*nothing elſe but a Society of Chriſtians united under* "*Chriſtian Paſtors for the Worſhip of* Chriſt. *No-* Ibid.

Nothing else, BUT! How slightly he speaks? *Under Christian Pastors. Christian Pastors*, for a need, will take in *Presbyters*, who renounce *Episcopacy*: Nay, *Congregational*, who renounce *Presbytery*: to say no more. If he had said *Clergy*, we had understood him. *For the Worship of Christ*, whether with *Liturgy*, or without; with our *Lords Prayer*, or without it; with an *Apostles Creed*, or without it; with *Discipline*, or without it; with *Penance*, *Confession*, *Absolution*, or no such matter; *Festivals*, *Commemoration of the Mysteries of our Salvation*, or not; *Fasting*, *Watching*, *Mortifying*, &c. though all these are inseparable from a *True Church of* Christ.

Ibid. §. 8. "He proceeds, all such particular or *National* "*Churches*, all the World over, make up the whole "*Christian Church*, or *Universal Church* of *Christ*. Yes, and all such Churches of Christ (if they could meet,) would be like the Men in the *Market-place*. *One crying out one thing, and another another*, Acts XVI. 19. and no Authority could send them home peaceably to their Dwellings.

§. 9. We let alone the *Schism* that lies in the word *National Church*; as if Nations here were at their own disposal; or as if Christ begg'd leave of the Potentates of the Earth to Plant his *Truth* amongst them. The greater mistake is, that these *Churches* all put together, make up the *Universal Church* of Christ. *Universal* enough, I confess, but where's the *Unity*? Some Body hath taught us to believe *One Holy Church*. We look for *Unity*, they shew us *Multitude and Division*. We desire *Unity*, and They shew us *Universality*.

§. 10.

§. 10. The *Church* of Christ must be at *Unity*, in perfect *Communion* with the *Head*, and with One Another. What is more clear in the *Holy Scripture*, and the *Fathers of the Church* after them, whom God gave Time after Time, to bring us to *Unity* in *Faith and Charity*. Ephes. 4. 3. 4. 5. 11. 12. In *Peace*, *Order*, *Communion of Sacraments* and *Assemblies*; *Unity* of *Spirit*, I say, in the (Un-divided) *Bond of Peace*.

§. 11. I desire the *Discourser* to consult the Testimonies of the *New Testament*, which sound this way. *Protestants* salve the *Unity of the Church*, mainly, because *Christendom* is divided and separated from *Heathenism*, not considering so much the *Unity* with it self; but the Former is the consequent only, since *Unum* is first *indivisum in se*, and then *divisum à quolibet alio*. First undivided in it self, and then separated from all others.

§. 12. The *Church of* Christ is *One* I say; not only divided from *Strangers*, *Jews*, *Turks*, *Pagans*, who Blaspheme the Name of Christ, but One in It Self, and that so closely, that it admits not, but casteth out some, though they profess *Christianity*, *Schismaticks* and *Hereticks*: which being cast out, if you mark it well, She is united with Her Self. The *Christian Churches* at this day all the World over, as you say, may be look'd upon indeed as One confused Multitude, but They want the inward Ligament, the *Unity* of a *Body*. For as the Body is One, so is *Christ*. 2 *Cor.* XII. 12. Now, the *Notes* of the Church serve to find out that Church, which is distinguish'd from *Those that are without*, *Heathens*, &c. 1 *Cor.* V. 12. and Those who are cast out who were once *within*. 1 *Jo.* 11.

11. 19. but it seems went out, or were rejected as *Schismaticks*,

§. 13. For that *Schismaticks* are not of the *Church*, *One* Holy entire Church, *&c.* their very *Name* signifies, *Rending* and *Tearing*, not the *Seamless Coat* alone, but the Blessed *Body of our Lord*, Whence St. *Paul*, with a Holy Frown, rebukes his siding *Corinthians* with this quick *Interogatory*: Is *Christ* saith he, (he means his *Catholick Church*) *divided?* How? Nothing more absurd, than to grant *Division* in the *Church*; yet if it happen, by the way, (as it seems through Mens waywardness it will be so) the use of it is, that the *Catholick Church* may be made manifest. 1 *Cor.* XI. 19.

1 *Cor.* I. 13.

§. 14. Then, for *Hereticks*, least of all are they to be reckon'd in the *Church*, (if there be any such thing; for I find not one word of any such Creature in all our *Discourser.*) They are no better than *Wolves*, as the Great Shepheard of the *Sheep* has remark'd. And *Wolves*, though they are too busie with the *Flock*, for all their Sheeps-cloathing, 'tis clear, they don't belong to It. Christ then has left a *Church*, He hath Purchased a *Church*, *One Holy Catholick Church.* Not *Negatively* only, as distinguish'd from every body else; For so a confus'd *Heap*, a *Mixen*, a *Rout*, a *Ryot*, may be distinguish'd from other *Ryotous Meetings*: But *Positively*, One with It Self; and with Its Head, and with Those Christ hath set over them.

Mat. VII.

§. 15. The *Unity of the Church*, we say, is not only as the *Unity* of an *Army* well Disciplin'd, Governed by their Chief, and all Fighting under the same Banner, against, not One Another, but our *Spiritual Enemies.* Yea, it is the Unity of a *Body*, a living Animate

Animate Body, not a *Mathematical Body*, which is *diviſible in ſemper diviſibilia*, but *Animate*. Obſerve therefore, who can be more Nice and Curious than the *Apoſtle*, who ſhews us the *Connexion* and the *Communion* of each Animated Limb or part, with the whole, which *being joyn'd and compacted*, ſays the *Engliſh Bible*, with the Supplies and Operations of every part, grows up to the fullneſs of *Chriſt*. *Epheſ.* IV. 16. Will you have more yet? A Body which is govern'd (let the Reader Ponder and Meditate on the Words,) by One *Spirit* There's *Unity*, more than Animate, by *Divine* Nature, Admirable conſent of Head and Foot, where One Spirit vivifies. Let the Reader Ponder it I ſay, for to every conſidering Perſon, there is no *Unity* of *Spirit* in the *Extra-Eccleſiaſtick* Party. *Epheſ.* 4.4.

§. 16. Now that Life and Salvation is promis'd to this *Unity* alone, to omit other Teſtimonies, ſee what *God* hath ſaid, *Pſal.* 133. even by your *Engliſh* Contents prefix'd to that *Pſalm*.

§. 17. Theſe things then promis'd, we are in ſome pretty way to find out the *One Catholick Church*, and that by the help of our *Notes*. For if the *Church of God* be diſtinguiſh'd, even from the *Heretick*, and the *Schiſmatick*, Whether of the Churches is like to be moſt *Catholick*? That which maintains Its *Unity* againſt *Hereſy* and *Schiſm*, or that which is moſt Favourable to the *Separation*. The *Diſſenter* ſcarce owns any ſuch Diſtinctions, or very rarely; Pronounces no *Anathema*, except One perhaps: They would have *Diſſenters* look'd upon as Members of the *Aggregate Church*, notwithſtanding their *Diſſention*, as well as Others. 'Tis the Famous Caſe

brought before King *Solomon*: *Catholicks*, like the *Honeſt Woman*, would have the whole Child; The *Harlot* would have the Child divided.

§. 18 No, no, the Church is Eſſentially *Una*, as well as *Sancta*; (*being rooted and grounded in Love*, ſaith the *Apoſtle*, *in Charitate radicati & fundati*, Eph. III. 17.) if the Root and Foundation is an Eſſential; without *Charity* no *Union* to the Head. Give us therefore ſome *Notes* to free the *Church* from *Schiſm* or *Hereſy*, or elſe let the Cardinals *Notes* ſtand, as they will, to the end of the World. Oh! But true Faith is Eſſential to a Church. No doubt: yet ſtill, the Eſſence is not a *Note*. *2dly*. We have Charity (which excludes *Schiſm*) that is as Eſſential. For 'tis to be noted that the *Churches* Body is not ſo much a General to its *Species*, as an *Integrum* to its parts; ſo that though ſeveral *Species* may ſubſtantially differ one from another, the *General* Nature being ſtill inviolate; yet the parts of an *Integrum* as Animate, differ only in Figure and Scituation, and cannot be ſo ſeparated one from another, but muſt inſtantly periſh; as our Lord ſaith of the *Vine-Branch*. Where-
Jo. XV. 4. fore He warns His Members to abide in Him, as He in Them. He in Them by Faith; They in Him by Charity.

§. 19. Whence 'tis no abſurdity amongſt many
Page 4. Denominations of Churches, the *Greek*, *Armenian*, *Abaſſine*, *Roman*, &c. to enquire which of theſe is *Catholick*? This is not to Enquire, which *Part* is the *Whole*, but Which is the *ſound* part. Our *Diſcourſer* objects moſt falſly, and on a falſe Suppoſition, *viz.* That the *Catholick Church* is the *Aggregate* of all Churches, *Greek*, *Abaſſine*, &c. tainted with *Hereſy*, *Schiſm*,

Schism, or not: No. The *True Catholick Church* is One, and un-divided in It Self, as to Faith and Charity. The Enquiry then I say, is, Which is *that One Entire, Un-divided* Church, the *Catholick Church* in a restrain'd Sense, as It supposes *Unity*, and opposes *Heresy*: Not in the more large acceptation, as it signifies all parts of *Christendom*, of whatsoever perswasion, sculking under the Notion of *True Faith*; This sense is abusive, *Un-Catholick*, not to be admitted, except supposing the *Unity* aforesaid which Others, (the *Greek* for instance) have broken off, God also bearing witness to the Sentence of the Church which hath declar'd against Them by a more Despicable Sapinity, Barbarity in Religion, Temporal Servitude, *&c.* when as the *Roman* Church only bears up, by what? but by virtue of the promises made to the *Apostolick* Faith and Chair.

§. 20. Hence by the *Discoursers* leave, the *Roman Catholicks* put the Question right: Not, what are the *Notes* which constitute a Church, that may be call'd *Christian*, but, supposing Rents and Divisions in the Church; (which are too notorious to all that meekly consider these things, and more with Us in *England*, who Divide, and Re-divide again.) *Which*, I beseech you, is the true Church, where one may venture *all* he hath? Unless it is indifferent, This, or That? To say this last is dishonourable to *Christ*; who, whether the *Dissenter* will see it, or no, is a Principle of *Unity*, as well as *Holiness*. Whereupon St. *Paul* tells us, that they who are the Authors of Division, *serve not the Lord Jesus Christ, but their own Interest*. And how is our Lord *Jesus Christ* a Principle of *Unity*, as well as *Holiness*? but because He is *Unus Dominus*, Page 6. Rom. 16.

One Lord: The alone Prince of the *Catholick Church*;
Ephes. 4. to whom, while the Body is joyn'd, it muſt be One: with *One* Head, *One* Spirit, *One* Sentiment, *One* Affection, Unanimous, of One Communion, teſtify'd by giving the right hand one to another, *Gal.* I. One Fellowſhip, the *Engliſh Bible* calls it.

§. 21. To proceed then, in lieu of theſe great *Criteria* before-recounted, the Dividers have advanc'd two *Notes*, (poor two) of a Chriſtian Church; which they will have to be, *Profeſſing the True Faith, and the Pure* (forſooth) *Adminiſtration of the Sacraments.* Now, whereas Cardinal *Bellarmine* hath expos'd theſe *Notes* ſufficiently, by re-minding us that every Diviſion claims them: Anſwer is made, they cannot help That; as if he ſhould ſay, That ought ſo to be. "For we do not deſire, (ſaith the *Diſcourſer*,) to "confine the *Notes* of the Church to our own private
Page 8. "Communion, we are very glad if all the Churches of "the World be as true Churches as our ſelves. And this let me tell him, will be eaſily granted; *tam, quam*, One every whit as good as Another. In the mean while it puts me in mind of a paſſage in *Tertullian de præſcript. Pacem quoq; paſſim cum omnibus miſcent: Nihil enim intereſt illis, licet diverſa tractantibus, dum ad unius Veritatis expugnationem conſpirent.* Tert. de præſcript. cap. 16.

§. 22. But, doth not I pray this Anſwer, ſuppoſe all Churches to be alike Pure, equally *Catholick*, equally *Apoſtolick?* And that no allowance is to be made, if One Church be more Tenacious than Another, of an *Apoſtolick Tradition*, *Doctrine*, or *Practice*; which are to be receiv'd *pari pietate*, and as zealouſly contended for, 1 *Cor.* X. 2. as the *Scripture* it ſelf? Time

was,

was, when the Church of *England*, (not without cauſe,) would not Communicate with every creeping Pretender, ſince She ſaw that They wanted *Apoſtolick Prelacy*, *Antient Liturgy*, *Primitive Ceremonies*, and *Habits*; add, She own'd the Four firſt *General Councils*, *Confirmation*, *Canonical Hours*, *Conſecration of Churches*, pretended to ſome *Confeſſion* and *Abſolution*; In fine, ſo *Apoſtolick*, that She claim'd that Name, and vapour'd as if She were the only Bulwark againſt *Popery*; intimating, that the *Reformation* could not juſtifie theſe defects, which to Her could not be imputed. And doth She degrade Her ſelf ſo low, ſtrip Her ſelf of all theſe Ornaments, that She may be ſecure in a Diſguiſe, and mix Her ſelf with thoſe who renounc'd Her, and Her Communion as *Anti-Chriſtian*, *&c*? You ſee what we muſt do, when put to a ſhift; but here the paſſage of *Tertullian* you ſee, is a ſhrewd remark.

§. 23. Yea, but are not *True Faith* and *True Sacraments* Eſſential to the Church, and What more is neceſſary: We have prevented this *Objection* by inferring the contrary. 'Tis Eſſential, therefore 'tis no *Note* of diſcovery. For the Queſtion is, *Which is the True Church*? And the Anſwer is, *That, which hath the Eſſence of a True Church*. Are you ſatisfy'd? No: How ſhall I know half this *Eſſence*, *True Faith*, &c. We muſt either ſay, by the conſent with *Scripture*, or conſent with the *Primitive Church*, and then we ſhall ſtumble upon the Cardinals *Notes*, or ſomewhat like it. We ſay again, there is ſomething elſe neceſſary, and that is *Unity* with all the reſt of the *True Churches* throughout the World, No more, nor no leſs; for our Lord came to plant *Faith* with *Charity*, *Grace* with Page 6. 7.

with *Peace*, and there is no *Benediction* without
Ibid. Both; and with all our *Faith*, without *Charity* we are no Body; Hence St. *Auſtin* tells us, that ſound *Faith* and *Sacraments* will not ſerve our turn, if we have not Communion with the *Church*. And St. *Cyprian* before him, *Schiſma non faciendum etiamſi in una fide & eadem traditione permanet qui recedit Teſtim.* ad *Quirin.* lib. 3.

§. 24. And here, as 'tis fitly urg'd, that theſe cannot be the *Notes* of the *Church*, becauſe all *Sects* of *Chriſtians* think themſelves to have *True Faith* and *Sacraments*; 'Tis Anſwer'd, "Whatſoever they may "*think*, if their *Faith* be not true, They are not true "Churches. As a Purchaſe in a bad Title, which a "Man *thinks* a good One, is not a good Eſtate, but a Purchaſe upon a Title, which is not only *thought* ſo, but *is* a good One, That makes a good Eſtate: This is the ſame Errour again; For a good Title, I hope, is Eſſential, 'tis no *Note* of a good Eſtate: The *Note* is that which leads me to the diſcovery of a good Title, *if the Party hath a good report, is known*, &c. If the Land be not pre-engag'd; If free from all incumbrances; If there be no flaw in the Demiſe. If the *Faith* agrees with the *Primitive*, with the *Scripture*, or *Univerſal Tradition* expounding It, as *Lirinenſis* has It, if It hath prevail'd againſt a contrary *Hereſy*; Theſe are the *Teſts* of a *True Faith*; and Theſe Demonſtrate the generous Profeſſors of *Chriſtianity*, &c.

§. 25. Let us go on then, that the *Note* of any thing, muſt be more known than the thing it ſelf, is
Page 9. granted. Then ſaith the Cardinal, *Which is the true Church comes ſooner into notice than that which is the true*

true Faith. This being deny'd, we prove it thus: If the Church be the PILLAR of *Truth* rais'd up aloft, that it may be conſpicuous to all Men, it muſt be *more* manifeſt than the *Truth*: Like *John* the *Baptiſt*, It bears witneſs to Chriſt, that all Men through Her may Believe. Nay, we Demonſtrate it, the *Fruits* of the Spirit, the Graces, are *more* known than the Spirit it ſelf; the outward Profeſſion of *Faith*, more than the inward Perſwaſion; the Concrete more than the Abſtract; the Believer than the Belief. Now who are they who profeſs and practice *Good Works*? Who are they who bring forth Fruits, and they viſible? The *Diſciples*, the *Church*; *Faith* illuminates the Soul, but *Shines* before Men, by *Good Works*; *Good Works* I ſay, which being obſerv'd by Men, as our Saviour ſaith, *Mat.* V. 16. make them *glorifie our Father which is in Heaven*; force them to give Teſtimony to the *Faith* which the Church profeſſes by the Heavenlineſs of the Practiſe: Ay, this is a pure *Faith* indeed, ſay they; This *Doctrine* muſt needs come from Heaven; The plain reaſon therefore, why our *Diſc.* denies this *Truth*, is *Null*, *Becauſe*, ſaith he, *the True Church cannot be known without knowing the True Faith.* Nay, he ſees it may be known by the Profeſſion, the *Fides Externa*, as the Cardinal hath it. Can't a Man know the *True Faith* but by reading of all *Bellarmine* over? All *Chamier*? All the *Scriptures* in the Original Languages! Yes, yes, Chriſt you know here tells us we may, and His Apoſtles tell us we may, *viz.* by the Divine Graces which attends It: For if all *Propheſie*, (Preach the Word) ſaith the *Apoſtle* and *there come in an Infidel, or Unlearn'd*, He is convinc'd, *The Secrets of his very Heart being made*

made manifeſt, he Worſhips God upon his Face, and reports to all the World *that God is in the Chriſtian Church without Queſtion.* 1 Cor. XIV. 25. Here, though the *Diſcourſer*'s Nay, may be (almoſt) as good as Cardinal *Bellarmine*'s, Yea; yet I ſoberly ask him Does no Body but *Bellarmine* teach Us, that the *Church* is more known than the *Faith?* And, that therefore we are to Learn in matters of Controverſy from the *Church*: He had done fairly if he had taken notice of *Ireneus*, and *Tertullian*'s Teſtimonies quoted for this great purpoſe, and that ſeeing he had no cuſtomary ſlight for thoſe Antients, that they were late Authors forſooth, not of the firſt 400 or 300 years, whereby they give us to underſtand ſometime, that they regard ſuch Teſtimonies as well as any; But we ſee at preſent 'tis not ſo.

§. 26. We are not ignorant of the Diſtinction of *Aliud notius nobis, & Aliud Natura*, and that *True Faith* being a Conſtituent of, or Eſſential to the *Church*, may be ſaid to be *Notior Natura*; But we would not have theſe Methods confounded: For if *Faith* be Eſſential, 'tis the leſs known to us for that very reaſon; becauſe the firſt Conſtituents of a Compound are laſt known, except to the Maker. 'Tis more manifeſt to us, that we are Fleſh and Blood, though God knows that we are Duſt and Aſhes. But the *Diſcourſer* by abetting one of theſe Methods, would diſcard the other; the more plain, for the Obſcure.

§. 27. 'Tis not true therefore, to ſay, that we cannot know the *True Church* without knowing the *True Faith*. As if I ſhould ſay, I cannot know which is the Houſe unleſs I ſee the Foundation, (the next way

Page 9.

to

to over-turn it,) we have hinted that there is a Method of knowing the *Church* by the *True Faith*; But this concerns not our Question of the *Notes* of the *Church*, which proceeds only from *Extrinsecal Signs* or *Marks*, and infers the Conclusion. The other Method, not One in Ten Thousand is capable of.

§. 28. To proceed, the Cardinal here had offer'd to us that we cannot know which is the *Scripture*, or what is the Sence of It without the Church, and therefore in due Method we must ken the Church first. The *Discourser* begins to answer honestly, "That at this distance of 1600 years, we cannot have "the *Scripture* but by un-interrupted *Tradition* of a "company of Men who call themselves the *Church*, "but in this case are not consider'd as such. He grants then an un-interrupted *Tradition* of Men; which *Tradition* must be, (I think he means, tho' he speaks not out,) *Infallible*, as it bears witness to the quality of the Book, if not the Writer. But to let that alone, how loath are Men to own the *Church!* For these Company of Men so attesting, were *Christians*, not Vagrants, or Idle Praters of strange News in ridiculous Stories, but were agreed in the attestation of such a Divine Volume, not only as a *Book*, but as a *Rule*, as an *Oracle*, &c. so 'tis the *Church* singly and joyntly attests this, though It must not be own'd. For to tell us we cannot know the *Church* but by the *Scripture*, is to tell that we cannot know a piece of Gold, without a pair of Scales; or that a Child cannot know his Father till he comes to read *Philosophy*, and understand the Secrets of *Generation*.

Page 11. §. 29. But mark we now, *that we cannot possibly know the Sense of Scripture without the* Church, is plainly and flatly deny'd; *for every Honest and Diligent Reader*, (saith our Antagonist,) *knows the sense in all things necessary to Salvation.* This is the last refuge of *Anti-Church-Men*; unworthy though it be, (for why should not I speak out?) of *Christians* and *Scholars.* For did not St. *Peter* write to Honest and Diligent Readers, when he *warns them of wresting some places in St.* Paul, *to their own destruction*, as *others* also did. And did not St. *James* write to Honest and Diligent Readers of St. *Paul's Epistles*, least they should wrest his *Doctrine of Justification to their Ruine?* What *Articles* more necessary to Salvation, than the *Divinity* of the *Son of God?* First, and Secondly, the Necessity of *Good Works?* Are these plainly set down in *Holy Scripture*, that to too many *Protestants* seem more often contradicted, than attested? Is there no necessity of knowing the distinction of *Sins Mortal*, and less *Mortal*, with their distinct Expiations? I Appeal to the *Primitive Church*, and their *Penitentials.* And what Diligent and Honest Readers find themselves oblig'd by the *Text* to keep the *Lords-day*? What? not one Honest and Diligent *Presbyterian* Reader found in the World to be oblig'd to the use of the *Lords Prayer?* Perhaps these are not necessary to Salvation. *From all blindness of Heart, good Lord deliver us.*

§. 30. Besides that it is notorious what He intends by *Purity* of *Sacraments*, Nakedness, Rudeness, want of Solemnity, without any outward Testimonies of Regard or Devotion; without the Holy Sign of the *Cross*, when St. *Austin* is known not only to Witness

Witneſs for his time, but to profeſs that nothing of this Nature is rightly perform'd *ſine ſigno Crucis*: and *Reformed Churches* elſewhere, at leaſt, are without *Adoration*, without *Habits*, *Linnen Veſts*, *&c.* though the Light of Nature teaches us, (in neglect of which much of the *Reformation* conſiſts,) that nothing can be perform'd Solemnly, but what is ſignify'd by a *Habit* proper to the *Solemnity*. But be there never ſo much true Faith, or true *Sacraments*, there lies a queſtion, as to the *Euchariſt*, *Communion*, for when the *Apoſtle* ſaith, *We are all one Bread*, Doth he not mean the whole Body? What Communion can that be call'd, which only regards a Pariſh, Province, or Nation? Will not That very Word riſe up againſt us? For can we mean Communion with our ſelves alone, contra-divided to our Fellow Members? If the *Apoſtle* ſays right, neither ſuch *Faith*, nor *Sacraments*, can Edifie; for all Edification is to *Unity*. 1 *Cor.* VIII. 1. *Epheſ.* III. 12. 13. 15. 16.

§. 31. I will allow, that every Honeſt Reader may arrive to the underſtanding of that part of *Scripture*, which the Light of Nature ſuggeſts: That we muſt not *Steal*, *Defraud*, we muſt *do as we would be done by*; But 'tis the *Revelation-part*, the *Myſterious part*, which is properly call'd the *Holy Scripture*, which is not ſo perſpicuous. From hence ariſe *Hereſies*, about the *Trinity*, the θεανθρωπος, the *Natures* and *Perſon* of *Chriſt*, *Arius* violates the *One*, and ventures *Blaſphemy*; *Neſtorius* and *Eutyches* violate the *Other*; and though leſs blameable than *Arius*, ſcape not the *Anathema*. Now to ſay the *Scripture* is plain to every Honeſt private Reader in theſe *Arcana*, is to deny and caſſate all *Church-Hiſtory*, make *Oecumenical Councils*

cils ridiculous, run down all *Synods* and *Convocations* that ever were, or shall be. Hence you see 'tis good Council which *Ireneus* gives, with *Tertullian*, and St. *Augustine*, That *we must have recourse to the* Church-Catholick, *or Particular, agreeing with the* Catholick; and all the reason in the World. For I can never be perswaded that any private Man should understand an *Epistle* of St. *Paul* better than the *Church*, to which it was Written. How unworthy is it to Opine the contrary? By which we gain this point, at least, which it may be is as much as our Lives are worth,—— That the *Chnrch* of *Rome* understands the *Epistle* of St. *Paul* sent to Her, and by consequence the *Article* of *Justification*, whether by *Faith* alone, or *Works*, better than all the *Lay-Readers* of the *Reformation*.

§. 32. But we are never the nearer still: why? What is the matter? What? *Hear Heavens! and give ear O Earth!* We must Enquire whether there be a *True Church*, or not; The Cardinal takes it for granted that there is a *Church:* But our Wiser *Discourser* won't take it for granted; but desires those *Note-makers* to give him some *Notes* to prove that there is a *Church*. It seems, we *suppose*, what we should *prove*, He puts us to a wonderful *Non-plus*. By his leave, 'tis Self-evident that there is a *Church*. 'Tis self-evident *That there is a Sun in the Firmament*, (as St. *Augustine* hath it,) or else the *Heathens* could never see it; I mean the *Church*, and that seen, as 'tis manifest they see it, from Experience *& Holy Scripture*, *sic luceat lux vestra*, before whom? *coram hominibus*, before *Jews* and *Gentiles*; All the World, *Mat.* V. But this Man does that, which our *Saviour* says no body

Body does, but He, claps the Candle under a Buſhel, and then bids us prove a Light in the Room. So he has mark'd the Church with blind Impertinent *Notes*, ſo be-miſted his Readers Eyes. He ſaith, *We muſt prove that there is a Church.* Would not a *Jew* think he dealt with a Mad-man, that bids him prove there is a Synagogue? I would have no body ſo fond of Errour, as to turn *Sceptique*, rather than forſake it. What do all the *Oratories*, *Chappels*, *Croſſes* in *Chriſtendom* ſignifie? Do they not proclaim, *that They who built them, believ'd in a Crucify'd God?* And is not this Church conſiderable in the World? And always was.

§. 33. He tells us, 'Of the very *Foundation of* Pag. 13.
'Popery *is undermin'd, if we admit of a Scripture-proof*
'*of our Church: For then we muſt allow, that we can*
'*know, and underſtand the Scriptures without the Church.*
When as nothing is more eaſie and familiar, (but that men love to be troubleſome to their Friends) then, that the Scriptures muſt be known by the Church; and the Church may be known (beſides its own Evidence) by the Scriptures. So St. *Peter* exhorts the Wife to good Converſation, that ſhe may thereby Pet. 3. 1.
win her Husband to Chriſtianity, even without the Word, without the Holy Scripture: Implying, that a man may be brought over to Chriſtianity, *both* ways, by the Church, and by the Scripture.

§. 34. '*But the Church muſt have Divine Inſtitu-* Page 14.
tion. So it hath, '*And this Divine Inſtitution muſt be*
prov'd by Scriptures: True, in its proper method, *i. e.* When you know the Scriptures are ſuch. But otherwiſe, who dares deny, but the Divine Inſtitution of the Church may be known by one of our *Notes*? Beſides

ſides the Glory of Miracles, the Charity, the Devotion, the Humility, the Self-denyal, the contempt of the Gawdry of this World, viſible in the Church, and its *Monaſteries*, &c.

§. 35. *But what a Company of Blunderers the* Catholicks *are, appears further, that They give us* Notes *to find out the* True Catholick Church, *before we know what the particular* Church *is*; *for all* Bellarmin's Notes *are intended only for the* Catholick Church. *Whereas the* Catholick Church, *is nothing elſe, but all true* Chriſtian Churches *in the World, united by our common Faith and Worſhip, and ſuch Acts of Communion as* Diſtinct Churches *are capable of, and oblidg'd to*, &c.

§. 36. He forces us to Repetitions, which for Truths ſake we are willing to. *Catholick*, we have ſaid, ſignifies Univerſal, not confin'd, as the *Jewiſh* Church was; but common to all Nations, *Jews* and *Gentiles*, according to the Commiſſion of our Saviour, *Go and Teach all Nations*, &c. This, we read was firſt executed at *Antioch*; where the *Diſciples*, the *Greeks* as well as *Jews*, were call'd *Chriſtians*, *Acts* 11. *Chriſtian* being the Name, whether he were *Jew* or *Gentile*.

§. 37. As Univerſal as the Church came to be at laſt, according to Gods Decree, and the Commiſſion of our Lord, yet this Univerſality was Founded on, and Maintain'd by *Unity*; ſo that the Church which was divided in reſpect of Place, was entire and undivided in Doctrine and Fellowſhip, as your *Bible* calls it, *i. e.* in Doctrine and Communion, *Acts* 11. 42. This is ſo manifeſt, that our *Diſcourſer*, now, can afford us a word of *Unity* and *Communion*. *Unity*

ty I ſay, in Faith and Worſhip, and *Communion* in ſuch Acts as diſtinct Churches are capable of, and oblidg'd unto. *In which reſpect* (ſays he) *all the Chriſtian Churches of the World, are, in ſome Senſe, of the ſame Communion.* Which is perfect dawbing, covering of Scandalous Breaches with untemper'd Mortar. *In ſome Senſe,* (quoth he) Let us not play with Holy Things. Can there be any Church-communion between It, and the Excommunicate? The *Chriſtian Churches* Excommunicate one the other, and Revoke it not. So ſtrict a tye there is, ſo great the Unity of Chriſt's undoubted Church; The Faith muſt be kept entire, the whole *Depoſitum*; all the Articles of the Chriſtian Faith. So that if any one, come with any other Doctrine then what the Church hath receiv'd; (by *Tradition*, that is) Not the *Trent* Council only, but the *Apoſtle* ſaith, again and again, he ſhall be *Anathema*, *Gal.* 1. 8, 9. So that *in no Senſe* is there *Communion* between St. *Paul* and *Hymeneus*, between St. *John* and *Diotrephes*; He, who walks between the VII. Golden Candleſticks, and the *Nicolaitans*, *Apoc.* 2. They are none of his Members, he *hates* them. Can agreement in ſome few Articles make up the *Unity* of Faith? *Hymeneus* and *Philetus* deny'd but one, ſaying, *The Reſurrection was paſt, and they were deliver'd to Satan.* The *Galatians*, who St. *Paul* juſtly reprehends, deny'd none, none of the *Apoſtles Creed*; *and yet Chriſt ſhall profit them nothing.* Your *ſome Senſe* will not ſerve the turn; for ſo a *Jew* and a *Turk* Communicate with a *Chriſtian*: But in a Goſpel Senſe there is no Communion between Chriſt and Anti-Chriſt: Lay the terms on what ſide you pleaſe. Pag. 25. Pag. 15.

§. 38.

Page 15. §. 38. The *Discourser* presumes, that the Name *Catholick* signifies nothing but Universal, *i. e.* The Universal Aggregate of all Churches, though at Daggers drawing. The Name *Catholick*, in a secondary sense (as 'tis not unknown that several words have their Primary, and Secondary significations,) signifies *Anti-Hæretical*, *Sound*, *Orthodox*; which I demonstrate thus: *Universality* of the Church is founded upon *Unity*; the Church therefore which is at *Unity* with it self in *Doctrine* and *Discipline*, must be Right, if ever it was Right: As at first, I hope, all was as it should be. So that the Question lyes thus, Which is *Catholick*? *i. e.* Which is the True Church, as *contra-distinguish'd* to all *Innovators*? For the Church, though by degrees, it spread into all parts, yet the *Unity* was still entire. *Catholick* then may be, yea is, the *Note* of the *True Church*, as *Universal*, as *Orthodox*: Nor was any man so Senseless to offer any *Notes* to find out the Collective Body of all Churches, (so call'd) but Which one amongst them all is to be trusted?

Page 15. §. 39. To what he saith, '*That 'tis impossible to* '*know what the* Catholick Church *is*, *before we know* '*what a particular Church is*, *as 'tis to know what the Sea is*, *before we know what Water is*: We say, that singular Churches, 'tis true, come under notice before your Universal: This is confess'd, if it be rightly apprehended; for *Unity* precedes Number. So one Faith was first planted at *Jerusalem*, proper to the *Circumcision*, which made the *Mother Church*, as we call it; While somewhat after, the Faith spread its Branches amongst the *Gentiles*, where it got the Name of *Catholick* in the *Literal Sense*, and in process

ceſs of time, further and further. Lo, here, a particular Church at firſt, after proves more *Univerſal.* But muſt I therefore know all the particular Churches before I know the *Catholick*? Nay, for the *Catholick* is not a Collective Body of all particulars whatſoever, but only of thoſe (which ordinarily is the *Major* part,) who hold faſt the firſt Doctrine, and keep the Unity at firſt committed to them. So the *Ocean*, and the *Catholick Church* reſemble one another pretty well: For as there is but one *Ocean*, ſo but one *Catholick Church*; which according to ſeveral Countries, takes its Denomination, of *Britiſh*, *German*, &c. And I ſtick not to grant, that we muſt firſt know the particular here, before the *Univerſal:* With this *Proviſoe*, that it cannot be call'd the *Britiſh* or *German Ocean* truly, unleſs it Communicates with the whole; not with *Ponds* and *Puddles*, *Waters* that have no Life in them; the *Ocean* being no aggregate, of all that is call'd *Waters*, but only of ſuch as Ebb and Flow with *It.*

§. 40. It ſeems *Bellarmine's Notes* are not wholly Reprobate neither; ‘*For ſo far as they belong to every* ‘*particular Church, ſo far we allow them,* (ſaith he) ‘*and claim them as much as* Rome *her ſelf.* But this is not to be eaſily admitted, becauſe he is not ſo fond of the firſt *Note* as to leave all at preſent, and leap into it, but defers it till after the *Note* which kept St. *Auguſtine* to the Church, the Name of *Catholick.* Which Title doth not well agree to any Church, unleſs it conſiſt of *Orthodox Principles*, ſuch as have been univerſally maintain'd, and *believ'd* throughout *the World*, which is a *Note* of the *True Religion*, by St. *Paul* himſelf, 1 *Tim.* 3. 16. Page 16.

Page 16. §. 41. The consent in *Doctrine* with the Antient and *Apostolick Church* is so much claim'd; That the *Discourser* says, *They will stand, and fall by it.* Nay, but the *Article of Justification* is too foul; the Learn'd and Pious are sick of it, and wish it were a *Non-Scriptum.* Beside that, 'tis dangerous, apt to Lull us in a secure careless Life, upon a Faith that will not bear the Touch-stone; for which we appeal to the Text; the Context I say, of the Epistle to the *Romans, Galatians,* &c. And the *Discourser* knows the business is done to our hands. A main Pillar of *Protestantism* (God mend all!) false and ruinous.

§. 42. Neither is the Doctrine of Repentance in all its parts, believ'd, or taught so fully, so home, with such insurance, as the *Catholick Church* hath taught it. There's another Spirit in a *Catholick Penitent,* then is found in these our days: More to be done, more to be suffer'd, if perhaps we may obtain remission of our *crying Sins.* Oh, Secure Faith, good Works, Repentance after Sin committed, whatever you do, if you pretend to be a sound part of the Church of Christ. *'Till Confession and Penance be restor'd,* (saith a Friend) *all Reformation is noise.* I add only, where the Concurrent Doctrine of the Fathers is censur'd, and the *Heresies* of *Jovinian* and *Vigilantius* are embrac'd, what consent can we boast of with Antiquity? Nay, one thing I must not omit, and I will appeal to the Learned, whether the *Catholick Church* were tender of *Heresy?* Or whether they accounted not *Schism* so grand *Sacriledge,* that a strict Life, and Martyrdom to boot, could not expiate it? And if so, I ask, whether the *Reform'd Churches* have any such consent in so great a point.

§. 43.

§. 43. The Sanctity of Doctrine is a *Note* of kin to this, and alike claim'd by the Advocates of the *Reformation*; but would I could ſee it. I can hear our Country upbraided with Licentiouſneſs, and want of Diſcipline, being Strangers to a Recollect or Mortify'd Life; and this ſo Univerſal, that if any one ſhall by Gods Holy Inſpiration labour after Holineſs with Reading, Meditating, Mourning, Watching, Praying, Faſting, if according to the Church, he ſhall be cenſur'd for Merit, Superſtition, a *Monkiſh* Diſpoſition: If otherwiſe, he ſhall be concluded a *Phantaſtick*, and yet ſuſpected of being Genuine Son of the *Reform'd Church*: When as ſuch Doctrines as theſe *prepare* the way of the Lord, at leaſt if St. *John* Baptiſt did his Errand right. Here I urge not the Naked Practice of the *Monaſteries* of Great St. *Baſil*, S. *Auſtin*, and the renowned S. *Benedict*: I propoſe *Canonical Scripture* to ſhew you, that the *Scripture*, and the *Church* are Cater-Couſins, *That you may give your ſelves to Faſting and Prayer*, 1 Cor. 3. 5. *That your Conjugal Co-habitation ſhall ceaſe for that purpoſe*, Ibid. *That you ſhall Mourn*, S. Matthew *cap.* 5. *And expreſs your dejected Spirit when time ſerves, by Sack-cloth and Aſhes; That you ſhall frequent the Prayer of the Temple night and day; that you ſhall at Mid-night riſe to your Nocturns*, in the *Pſalms*. *That in a day of Humiliation you ſhall not ſtick to put your ſelf to the hardſhip of going Barefoot before the Lord; That you ſhall keep your Vow of Holy Virginity, or Widow hood; That you ſhall waſh the Saints feet, that you ſhall lodge Strangers*: Oh! the Fame of the *Monaſteries* of *England* on that account! Where is this *Catholick Spirit* to be found on this

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1 Kings 15. 30.

ſide the *Water*? Or, are theſe *Notes* of *Superſtition* only? Let King *David*, let S. *Paul*, let our Lord himſelf be taken to Task. Theſe are the *Notes* of the *Church*, or referrible thereto, which to this day help to call over the Wanderer into the right way, *To prepare the way of the Lord, and make his Paths ſtraight.*

Pag. 16. §. 44. I ought not perhaps to ſpeak ſo particular to theſe *Notes*, leaſt I ſhould intrench upon abler Pens. I ſhall therefore return glance for glance, to the reſt, —'The *Efficacy of Doctrine*, and the Ho-'lineſs of the Lives of the Fathers, are *Teſtimonies* '*of their Religion*, (he ſays,) *Not the Church.*— But for the firſt, the Efficacy of Doctrine, methinks It ſhould bear Teſtimony to the Church alſo, if it be true, that there are more Converted to the *Catholick Church*, than Apoſtatize from it; And if it be true alſo, that the *Roman Catholicks* do Convert more to the *Chriſtian Faith*, than any other ſort of *Chriſtians*; This follows undenyably, that they believe they are more bound to ſpread the *Chriſtian Religion* than any other. The *Phariſees* compaſſing *Sea* and *Land*, to make a *Proſelyte*, prov'd them to be the beſt, and moſt Zealous of all the *Jewiſh* Party; Nor doth our Saviours *Woe* to that Zeal preciſly conſider'd, intends the contrary. The *Holineſs of the Lives* of the firſt Chriſtians, gives Teſtimony only to thoſe Churches, who imitate them; concerning which we have hinted before. The like we ſay of the Glory of *Miracles*: Let no man be ſo beſotted, as to think that all Miracles of a later date, are Deluſions. The Spirit of *Prophecy* alſo belongs to the *Church*; unleſs we find that all the *True Churches* in the Circle pretend to it, which cannot be done. §. 45.

§. 45. The 13, 14, 15, *Notes*, He doubts will prove none, *Becauſe not always true, and at beſt uncertain.* He means the *Confeſſion of the Adverſaries*; *unhappy Exit* of the Enemies of the *Church*; and *Proſperity* of the ſame *Church*. But the Confeſſion of the Adverſaries will carry a Cauſe in our *Temporal Courts*. Temporal Felicity will Evidence the *Church*, as *Job*'s later Eſtate did evidence his being in Favour with God. And for the middle *Note*, Count *Teckely* may be a Witneſs, who ſides with *Infidels* againſt the *Church*, and is accordingly Bleſt.

§. 46. By degrees the *Diſcourſer* will rid himſelf of all the importunity of the troubleſome *Notes* of the *Church*; *For long continuance, and the extent, or amplitude, are not* Notes *of a Church, but Gods Promiſes made to it.* Is there ſuch oppoſition then between a *Note*, and a *Promiſe*? The *Diſcourſer* conſiders nothing how he may ſpeak Truth, but how he may reſiſt it. Here the cloſe of St. *Mark*'s *Goſpel* comes into my Page 17. mind. *In my Name*, ſaith our Lord, *my Church ſhall caſt out Devils, ſhall ſpeak with new Tongues, ſhall take up Serpents, and if they have drank any deadly thing, it ſhall not hurt them*; *They ſhall lay Hands on the Sick.* Are not theſe Promiſes of Chriſt? And are they not Marks of the *Church*? and given for ſuch? *Mark.* 16. 20. On this Principle there's ſcarce a *Note* of the *Church* left; not *Catholick*, for God hath promis'd it to be *Univerſal*, over and over, *Pſal.* 2. And not *Succeſſion*, not *Holineſs of Doctrine*, not *Miracles*, not the Signal Hand of God upon the Enemies of the *Croſs*; for all theſe are *Promiſes*. No, not the Purity of *Faith*, and Adminiſtration of *Sacraments*, their own *Notes*, which yet they muſt own to be *Promiſes*.

miſes. A *Promiſe* perform'd, is the greateſt *Note* that can be deſir'd; except you would have God cry aloud, *This is my Beloved Church in whom I am well pleaſed:* As he did for the ever-Bleſſed *Jeſus*, the only Head of his own *Church.*

Page 8. §. 47. Yea, but a *Long Duration can never be a* Note *till the day of Judgement.* (A fine time to chooſe our Religion in the mean while) —— *For a bare long 'continuance is no Mark of a True Church,*—— Not to thoſe who have no kindneſs for a *Church*, are ignorant of it, do not weigh it meekly, and tenderly, without the bitter root of Prejudice and Infidelity. But what think you of a long Duration that is likely to continue, not a bare Duration, but a ſtout vigorous Duration, againſt ſo many Potent Enemies, as *Jews*, *Infidels*, *Hereticks*; So a Beſieg'd Town, Supplies being brought, (which will not be wanting to Chriſt's *Church*) may hold out ever. Will not this amount to a *Note?* S. *Hierome* and S. *Auſtin* fooliſhly thought the contrary. *We muſt abide*, ſaith the one, *in that Church, which being founded by the Apoſtles, continues to this day.* And the other, *'Shall we doubt, '(*ſaith he) *to lye in the lap of that Church, which hath 'obtain'd the height of Authority all along (to this day) 'by a Succeſſion of Biſhops from the Apoſtolick See; not-'withſtanding that* Hereticks *have bark'd and bawl'd* '(do ye hear St. *Auſtin?) round about it to no purpoſe?* S. *Hierom, contr. Lucif. Dial. extremo*, S. *Aug. de util. credendi, cap.* 17. Take this into the bargain, that our Saviour ſuppoſes his Preſence to be Viſible, and Obſervable all along; *Ecce vobiſcum ſum, And Lo! I am with you always!* With the Miniſtry of Preaching and Baptizing. *Lo!* Mark if it be not ſo. Therefore

fore let our Adversary keep his *Apostatical Church* he speaks of to himself; for we speak not of a bare long continuance, by Gods long Suffering only; but by his own Confession, such a long continuance as hath a *Promise* to it. *And Lo! it hath lasted* (says *Bellarmine*,) *till* 1577. And Lo! again, it hath lasted now above 100 years further; almost 1700 years, all which Age the *Church* by all mens Confession is old, and goes on its last Legs. This for the First. *Ibid.*

§. 48. Now the other, *Amplitude* and *Extent*, He tells us, '*Were not to distinguish one Church from ano-*'*ther, that the mix'd numerous Church should be the* '*Truest, but to distinguish the Christian Church* '*from all other Religions; and so he doubts the Pro-*'*phecy is not justly accomplish'd yet: Because all the* '*Christian Churches in the World bear but a small pro-*'*portion to the rest of the World.* —— Hence, according to him, *Amplitude is neither Mark of the Church, nor of Christianity.* And 'tis no Argument for him to perswade a poor *Jew* or *Heathen* to become *Christian.* For him; but I hope that this may be a *Note* both of the *Church*, and *Christianity* too, not sufficient of it self, for the Inference; but like the Link of a Chain, to do its part, with the assistance of the rest: Not that the *Christians* must be the *Major* part of Mankind; For who knows whether, when it is said, *That the Gospel must be Preach'd to the whole World*, It is intended in the strict *Geographical* Sense? And yet again if it had pleas'd God, whose Judgements are in the deep, that *Christianity* had held its ground wheresoever it took footing, as in *India*, by the Preaching of St. *Thomas*; in *Scythia*, by St. *Andrew*, the Map of *Christianity* might have been almost Universal

verſal as the World then known. Let God alone, he will do nothing but right, *He will be juſtify'd in his dealings,* ſays the *Pſalm.* Yet that it may be a *Note* of the *Church,* is evident, becauſe the *Catholick Church* is Regularly of a greater extent than the pretended *Reform'd,* and if not more then all the *Chriſtian Churches* ſet in oppoſition, yet more than any one, or two, or more of them. In a Word, he that ſhall conſider the *Religions*, or the *Sects* that are now in the World, will obſerve, that the *Jews* excepted, which are ſcatter'd over the World by Gods juſt Judgement, All *Heatheniſm* and *Hereſie* is confin'd, in reſpect of the *Catholick Church,* which is unconfin'd: *Europe* will not hold it; nor *Aſia,* nor *Africa,* nor is *America* without it.

Page 9. §. 49. '*The Succeſſion of Biſhops in the Church of* Rome *from the Apoſtles till now, is a* Note *of the* Roman Church, He confeſſes; *But this is a* Note, *adds He, Common here to all true Churches, and therefore can do the Church of* Rome *no ſervice.* All true *Churches*! Then where is your Communion with *Luther*'s or *Calvin*'s Diſciples? They do not ſo much as pretend to *Succeſſion.* For *Succeſſion* of Doctrine, pleaded without the *Succeſſion* of the Office, is a poor Plea, becauſe it is taken up univerſally by all *Diſſenters,* (though never ſo Scandalous) for none of them are ſo mad, as to ſay they Coyn'd there Treaſure themſelves; no, they had it from the *Apoſtolick Mint*; or as ſome have done ſince Him in the *Revelation*; they ſay, *They are Apoſtles themſelves:* For if the Doctrine may be Introduc'd without *Succeſſion*, it may be maintain'd without *Ordination*; and then what a fine Church is there? Now, this *Note* doth this ſer-

ſervice to the particular Church of *Rome*, *That all who Communicate with it, are* Catholick, *and* Apoſtolick; and upon this account, the *French*, the *African* Biſhops of Old-time have reckon'd up the *Succeſſion* of the *Roman Church* to juſtify themſelves, becauſe They were in the *ſame* Tye of *Communion*.

§. 50. And whereas 'tis urg'd, that the *Greeks* have their *Succeſſion* as well as the *Romans*: 'Tis Confeſs'd that this *Note* of *Succeſſion* concerns mainly Thoſe who can produce None; the Gentlemen of the Religion of *France* and *Germany*: But for thoſe who can, be it the *Greek*, or our own *Anglicane Church*: 'Tis the better for them, if they would do all things ſuitable. In which regard, I could wiſh the Latter were as much *Catholick*, as (however unhappy ſhe be in ſome Articles,) the *Greek Church*.

§. 51. But of all, the *Seventh* Note *is home to the purpoſe*, ſaith the *Diſcourſer*. '*If that be only a* '*True Church which is United to the Biſhop of* Rome *as* '*its Head, there's no need of any more* Notes. Againſt which he offers this, — '*That 'tis like the Confidence* '*of a* Jeſuit *to make that a* Note, *which is the Chief of* '*the Diſpute. Very well.* So *Ireneus*, ſo St. *Cyprian*, ſo St. *Ambroſe*, St. *Hierom*, *Optatus*, St. *Auſtin* are anſwer'd, for None of theſe can turn the Scale; 'Tis ſtill a matter of wilful Diſpute in the *Church*. But they of the Church of *England* ſhould conſider, that not much above 100 years ago, they Communicated with the *Apoſtolick See*, and whether we have grounds enough for ſuch a breach as we have made, ſo Wide, ſo Implacable, ſo Waſting, 'Tis for the Leaders in the Fear of God to conſider. For to offer a little at *Peace* and *Unity*; That which

makes such Confounded Noise, the Cryes against *Transubstantiation*; in the Management of it, shew more ill Nature, than Love of Peace; That blessed Peace which *Christ* left with His *Church*, repeated to admirable purpose in the *Canon* of the *Mass*, as if the Compilers were sensible that there would be a deplorable difference there; That Peace which Supples, Mollifies all things in Order to Healing, not tearing Wounds wider, and conjuring up false *Idea's* which distract *Christian People*. Then for the use of *Images*, the second Commandment being rightly stated, common Sense shall be Judge of this matter; and for Addresses to *Saints*, if Natural *affection*, Communion of Saints, Miracles done at their *Dormitories*, and the Authority of the greatest Lights in the *Church*, will not allay the offence taken, what will? God rest my Soul with those Pious *Fathers* of the *Church*, and grant that I may not condemn Their Religion.

§. 52. There are but three *Notes* behind, and then *Our* whole Body is routed. "The first is the Name "*Catholick*, which it seems he reserv'd till now. *This* "*makes every Church Catholick*, saith he, *which will* "*call it self so*: So That *Note* is wip'd out with a wet Finger. But I observe there are some Names Indelible, which Providence hath order'd for its great Ends; in particular, that we may (if our case be such,) *return from whence we are fallen, and Repent, and do our first Works*, St. *Paul* we hear directs his *Epistles* to the *Romans*, i. e. I hope the *Roman Catholicks*, at which time the *World*, in the *Apostles* Phrase, was in Communion with Her; which must be, if Her Faith was spoken of, if She was admir'd through

throughout the whole World. 'Tis not without *ſomething* of God that ſhe keeps the Name ſtill; tho' *Heretick's* have try'd to put on that Name, but the *Diadem* would not fit Their Brow.

The like is obſerv'd by ſome Names of the Feaſts, and other Rites of the Antient *Church* amongſt us, notwithſtanding the Abolition of the *Idolatrous Maſs*, the *Aſhes*, the *Shrifts of Penitents*, the *Maundy Veſpers*; The Names of *Chriſtmaſs*, nevertheleſs and *Candlemaſs*, *Shrove-Sunday*, *Aſh-Wedneſday*, *Lent*, *Palm-Sunday*, *Proceſſion* in *Rogation-Week*, Live in the publick Mouth of the Nation. To theſe ſome add *Weſtminſter*, *Black-Fryers*, *Auſtin-Fryers*, which could not be waſh'd away, nor Pargetted over with any new Denomination, though endeavour'd, as in the Houſe of the *Chartrieus*, whichwas ſince Named, but obtain'd not, *Sutton's Hoſpital*.

§. 53. "What he adds of *Three parts in Four of all* "*the Churches in theWorld, if they ſhould be Degenerate,* "*and were in Communion, this would be the moſt* Catholick *Communion, as it ſignifies Univerſal*; but yet *the remaining Fourth part would be the Church truly Catholick, as That ſignifies the Orthodox Communion*; This confirms us in the diſtinction of the word uſed before, and hurts us not; For that caſe is yet to come for all his haſt; Nor is it probable that God would ſpread ſuch a Temptation and Stumbling-block before His own People: yet, if He ſhould, for examples ſake, have ſuffer'd *Lutheraniſm* or *Cranmeriſm* to have ſpread to ſuch a meaſure, the *palpableneſs* of the *Schiſm* would have been ſecurity perhaps ſufficient, to keep all prudent Perſons where they were. Page 17.

§. 54. The *Discourser* having done, he sums up
Pag. 18. all, repeating what he said before, where I shall not follow him, how needful soever perhaps it may be; only I may take notice of some wild Speeches he lets fly, while he is drawing to his Period.—— "*'Tis im-*
"*possible saith he, that all true Churches all the World over should ever joyn in Any*, (sure he means All) *Visible and External Acts of Communion.* A fine pretence for an endless Division; as if That were impossible which is actually perform'd, (to our Eternal shame,) in the *Jewish Synagogue*, though dispers'd now through all parts of the World. We would not urge our *Saviours* Prayers, *That we should be all One, as He and His Father is One All.* But this I fear is true, that there are fewer *Christian Churches* than we are aware of; For where the Spirit of *Christ* is, the Prince of Peace, there will be Labouring and Sighing after Peace. *Hereticks* crack of the Spirit, and they know not what it is; Yea, but We who are of the *Church* of *England*, who are acquainted with the Hymn *Veni Creator*, may know it, if we please. Even *Snakes* cut to pieces, (they say) will come together, if there be life in them. Be sure where there is Spiritual Life, there will be *Union*; For I have said, and can prove it further, that All *Edification* tends to *Unity*; However, suppose the worst, that it's impossible. What then? The Divider must have a care for all that. Let so many *Churches* be divided, if you divide too, you are in a *Wo* Case. 'Tis impossible but that Divisions should come, but *Wo to them through whom they come*, says our Saviour.

§. 55. "*That there is but One true Church, or but*
Page 20. "*One Church* which is the *Mistress of all other*
"*Churches*,

" *Churches, and the only Center of* Catholick Unity, " *ought to have been prov'd before we think of the* Notes " *of the Church.* Disc. p. 20. That there is but One *True Church* ought to be proved. (*Credo unam Sanctam*, doth, it seems, not prove it:) But if there were as many *Churches* as *Provinces*; If they are *True*, they are *One*, as hath been explain'd: Nor stands it with the very *Institution* of the *Creed*, to say, *I believe many true Churches*, no more than to say, *I believe in many true Faiths*; For if they be *True*, say I, They are *One*, (Harp not therefore any more on that Jarring string;) *And is the Mistress of All other Churches. Mistress*, as it may be construed, is invidious: Say, the *Mother* rather, as the *Church* of *Rome* is acknowledg'd to be by all in Communion with Her. Yea, as the Learned King *James* I. did not stick to own Her; and to us in *England* 'tis past denial, our *Mother*, and our *Nurse* too. For 'tis Her Authority that keeps up in *England*, above all other *Reformed Churches*, Our *Bishops*, Our *Liturgy*, Our *Cathedrals*; By Her *Records*, Her *Evidences*, they stand the stock of *Anti-Christian Adversaries*: And the Act of Demolishing the Antient Stately *Abbeys*, was therefore Hideous, because it was Frontless, regarding not the Majesty of *Holy Church* which Founded them; on which account, as *Speed* saith honestly; *All the World stood amaz'd at the Prank.* Further then, as it was our *Principle*, so it may be our *Center* once again; most Wise Men think, upon these Mountains the *Ark* must rest. For what *Vitruvius* observes in the Scituation of *Rome*, in Order to the Empire of the World, holds in the same convenience for the *Church*, viz. That it lies in the *Center* of the

Apostolical

Apostolical World; All the World which was known at the *Churches* first Institution. Nor can the *Elogies* of St. *Peter's Chair*, so plain from our *Lord's* Blessed Mouth, be darken'd so, but that we must look upon that *Apostolical Seat*, with some Eminent Regard; seeing our *Saviour* who declar'd He *would Found His Church upon His Faith*, excluded not His *Person*, nor by consequence, His Succession. 'Tis a clear case from the words following, *Et dabo Tibi:* If He gives the *Keys* to the Person, not to the Faith properly, surely the Person is not Excluded from the Primacy of His *Church* Founded thereon.

§. 56. But what, must we prove, That which hath
Pag. 20. been prov'd already? *That there is but One true Church in the World*? *then* indeed he confesses *it will signifie something to prove the* Rom. Ch. *to be that true Church*? To the first I ask, if the *Church* be *Christ's* Mystical Body, how many Bodies hath He? If but One, then there is but One *true Church*. Particular *true Churches* are but parts of that *One*, yet They are call'd by the Name proper to the whole, because of their *Connexion* and *Combination* with It; as when you touch my Arm, you are justly said to have touch'd my Body.

§. 57. This being prov'd, by the *Discoursers* leave, the *Notes* take place to prove the *Roman Church*, i. e. these in Communion with Her, in *Italy*, *Germany*, *France*, *Spain*, *Ireland*, (and where-ever else Planted) to be the *true Church* of *Christ*, in Opposition to the *Reformer*, be sure, which if People will observe, is the only Question that concerns us here in *England!* 'Tis but the *Lapwings* cunning to draw us from her Nest, to run to *Greek*, *Armenian*, *Abassine*, and engage into the State of those *Churches*, to take us off from the more

more neceſſary enquiry of our own condition. Howbeit, when all is done, we believe the *Church* of *Rome* is the only *Church*; yea, we believe it prov'd by the Great Cardinal *Bellarmine* in his Powerful Book *de Notis Eccleſiæ.*

§. 58. In the next place, we muſt prove, *That the* CatholickChurch *doth not ſignifie all the particular true Churches in the World, but ſome One Church which is the Fountain of Catholick Unity:* He ſhould ſay, Not *only* ſignifie All, but alſo ſome *One*: And This is evident by an obvious diſtinction of the Word. For let the *Mother Church* have never ſo many *Daughters*, take them altogether, They are *Formally* Catholick; Take the *Mother* by Her Self, She is *Fundamentally* Catholick. So we have ſaid, the *Church* of *Jeruſalem*, or *Antioch*, while particular *Churches*, were *Catholick Churches.* And this is not to ſay, the Part is the Whole: For though the word *Catholick* was aſcrib'd to the *Church* conſider'd in Her Adult Eſtate, yet it muſt agree in its Limited Senſe, to the firſt *Matrix*, by way of reflexion as it were, ſince That *Very Church* ſpread it ſelf, by God's Bleſſing ſo Univerſally. The *Vine* propagates it ſelf into ſo many Branches; the Stock is not *Formally* the Branches, but *Virtually* it is; Nor have the Branches any Life in them, any true *Catholiciſm* in them, but as they Communicate with the Stock. For the *Churches* of *Chriſt* are not *Catholick* in a vagrant Univerſality, but in an *Unity* of Communion, as our Saviour ſhews in that excellent Emblem of the *Vine* and the Branches: Where by the *Vine*, He means *Himſelf* and His *Church*, of which we are, or ought to be the Branches; We ſmile therefore at the Abſurdity, and his contradicti- Pag. 21.

on

on that he imagines elsewhere, *p.* 22. that he will make us confess, that the particular *Church* of *Rome* is the *Catholick Church*; Time was when the *Church* of *Jerusalem* was so, or the *Church* of *Antioch*, or else there was none. Then why not the *Church* of *Rome*? What think you, in the Sense given?

Page 31. §. 59. Yet to make us confess this Absurdity. He asks us, *suppose no other Churches should submit to the Church of* Rome, *would she be* Catholick *or not*? If all the Branches were Lop'd off, the Stock would remain; She would be the *Church* of *Christ*, while She would leave you Childishly to quarrel about the word *Catholick*; which all Men admit hath its different acceptations. Now for Communicating with the *Church* of *Rome*, let St. *Peter* come in; The first *Catholick Ch.* as consisting of several Nations, what we have said before, rooted at *Antioch*; For seven years together, they say, St. *Peter* Sate there; If *Peter* had continued there, it had been necessary to Communicate with *Antioch* as the *Mother-Church*; so, seeing beyond all dispute, he removed thence, and Sate at the City of *Rome*, the *Mother-Church* being Transflated, we must Communicate with That, which as it haps, is more our Neighbour.

Page 15. §. 60. His last effort is against the Design, for by the NOTES we intend *says he*, "*to find out such a* "Church *on whose Authority we must rely for the whole* "Christian Faith, *even for the* Scriptures *themselves*, "*and this makes him admire*; *for suppose we had the* "Notes *of a true* Church, *before we can conclude that* "*This* Church *is the Infallible Guide and uncontroulla-* "*ble Judge of* Controversies; *we must be satisfy'd* "*that the* Church *is Infallible*. Now this can't be

"prov'd

"proved but by Scripture: *So then, we must believe* "*the* Scriptures, *and use our own Judgement to under-* "*stand them, before we can know there is an* Infalli- "ble Church: *and therefore those who resolve the be-* "*lief of the* Scripture *into the Authority of the* "Church, *cannot without great Impudence urge the Au-* "*thority of the* Scriptures *to prove the* Churches *In-* "*fallibility*, &c. *Infallibility* and *Transubstantiation*; God forgive all the Stirs that have been made on their account. The One clamours at the *Holy Eucharist*, the other at the *Church*, with Malignity sufficient. 'Tis little less than *Blasphemy* forsooth, to say, the *Church* is *Infallible*; whereas nothing is intended by it, but the innocent, Quiet, and Peace of the *Church*, That Blessed Legacy of our Eternally Beloved *Redeemer* for,——

In all *Corporations* where there are Laws to Govern them, there will some doubts arise: Now the Question is no more but This, who must resolve the Doubts? In plain *English*, who must be Judge? Every Private, Proud, Peevish, Wayward Spirit? Or the Rulers of the *Corporation?* The Light of Nature it self teaches, (that I speak not of Divine Authority.) Who are to Judge, unless there be no such thing as an Ecclesiastical Judge: Yea, *but they are not Infallible.* Suppose they be not, 'tis not manners to tell them so. God hath set these *Church-Governours* over us, to conclude us to our Devoirs of Reverence and Obedience. If they are not Infallible, be sure, Thou art not. Therefore take heed, lest you Err. Suppose you do Err with the *Church*, the Errour is on the Right Hand: Do not you break *Unity* for any Whimsey of your own; that's an Errour on the other Hand. Oh!

but We are loath to be deceiv'd: God hath given you no greater ſecurity againſt Errour in the Lump, than the Judgement of the *Church*. He who hath told us that God hath ſent *Paſtors* and *Doctors*, *leſt we ſhould be carried about with every Wind of Doctrine*, Eph. IV. could have ſaid no more, if they had been downright *Infallible*; the *Doctors* of the *Church* conſenting, are pretty near it then: And St. *Auſtin* ſays plainly, *Quiſquis falli metuit*, muſt conſult the *Church*, and all Men of Reaſon after *Tertullian de Præſcript.* thought it not agreeable to the Spirit of God to ſuffer the Church to conſent far and near, to any dangerous Article, though I do not ſee but that they grant, there be may Errour and Ignorance found in private Perſons and Places, as Dr. *Stapleton* admoniſhes, *Eccl. controv. q.2. Notab.* 7. So the prudent *Catholick*, who attends to the voice of the *Church*, is ſafe, and ſhall go to Heaven, by implicite Obedience, ſooner than the Critical Diſputer, who in a pretended purſuit of ſome leſs Truths, diſturbs and confounds the main matters of the Goſpel, Righteouſneſs and Peace, and Joy in the *Holy Ghoſt*.

Page 22. Now whereas he ſaith, '*That thoſe who reſolve our* '*belief of the Scriptures into the Authority of the* '*Church are impudent*: Let all knowing men, who have been exercis'd in theſe things, be Judges who are more Impudent; the Church of God, which is Diſerted, or the Diſertor? Beſides that, I find it a Scandal of the *Church* to ſay, She believes the Scripture upon Her own Authority: Honeſt St. *Thomas* tells us, *Prima Veritas, is the formal object of Faith*; God himſelf ſpeaking to us by *Scripture, Tea, and by Tradition*, is alone the laſt Object, where *Faith* terminates

minates. And though the voice of the *Church* is undeniably, in its due ſenſe, more than meerly Humane, *i. e.* A Divine Voice, (*for He that Heareth you, Hear-me*, ſaith our Saviour;) Yet this voice of the Church is aſſign'd by *Catholick Doctors*, to be only a Condition, *ſine qua non*, in the ordinary way where *Faith* is begot in us. Nor can he deny, although neither dare he own, that the Voice of the *Church* which gives Teſtimony to the Scripture, is Infallible; the *Jews* own ſo much to the Teſtimony born to their Scriptures, and the *Chriſtians* in their Senſes muſt do ſo too: There are, no Queſtion, other Convictions, whereby the word of God firſt pointed at by the Church, makes out its Divine Original, ſuch as the Efficacy of the *Doctrine*, *Pſal.* 19. 1 *Cor.* 14. 25. The fulfilling of *Prophecies*, &c. Where then is the Impudence of the *Church?* when as the *Holy Scripture* is, beſide the Notice of the Church, further admitted to be a Divine Oracle by other *mediums* more Intrinſick. The *Church* ſhall give her Members to underſtand by plain proofs, that God hath endued Her, for perfecting of the Saints, for the work of the Miniſtry, with Infallibility enough to conduct us to Heaven: The reproach therefore of a Circle is vain, and only for amuſement of the Reader, to ſtart up Jealouſies and Fears as if the Church were at a loſs, if what hath been ſaid, be took notice of. "And the "advice that he gives his Brethren, *That they ſhould* "*refuſe all Scripture-proofs of the Point, upon the ac-*"*count that they can never make out the* Scripture "*by the Authority of their Church*, is Freakiſh, to ſay "no worſe. *If we rejected all their* Scripture-"*proofs*, (ſays he) *we ſhould ſee what bleſſed work they*

"*would make of it; how they would prove their* "*Churches Infallibility, and what fine* NOTES *We* "*should have of a Church*, &c. when he hath granted (to his Coſt) *p.* 18. *That we come to the knowledge of the* Scripture *by the un-interrupted Tradition of Credible Witneſſes*; though he will not ſay, *Tradition* of the *Church*. Deny then the Scripture ſo atteſted, and then let *Jew* and *Chriſtian* call you Mad-man. If you will not deny them, the more and more you read them, you ſhall find the *Churches* Teſtimony true, even by what hath been offer'd; and if you find it ſo, may not the *Church* diſpute *ex conceſſis*? In the mean while, when you ſay that you believe the Scripture, without the Authority of their *Church*, this is very hard; ſeeing you had no other Proponent but the *Catholick Church* of *England* in King *Henry*'s time; which, let me tell you, you did not look upon barely as credible Witneſſes, but as the *Church* of God, though with its Faults and Blemiſhes, which you (forſooth) have purg'd away.

§. 61. "When he ſaith therefore (to draw to an
Page 23. "end) that he *would gladly* know *what Notes we would* "*give a* Pagan *to know the true Infallible Church by.*— I Anſwer, There can be no place for ſuch *Notes* when the Authority of the Scripture is deny'd. But if the *Church* ſhould ſay to a *Pagan*, we have ſome Books Sacred with us, which we reckon are *Oracles* of God, tranſmitted to us from Generation to Generation, for almoſt 1700. years, which we, and our Fore-Fathers have been vers'd in by daily Explications, *Homilies* and *Sermons*; However you accord not with the Contents of the Book, yet we juſtly take our ſelves to be the beſt Judges and Expounders of thoſe *Oracles*:

The

The *Pagan* would ſay, the *Church* ſpoke Reaſon.

§. 62. I know none that are ſo *ſenſeleſs*, as he calls it, to reſolve all their Faith into the Authority of the *Church*; nor any that ſay the *Church* is the firſt Object of our Faith, but as before expreſſed; A *Medium* or Condition, without which nothing is to be done. For, how can we hear without a Preacher? That Preacher is the *Church*. Oh the Fate of *Diviſion* and *Schiſm!* A Preacher is Magnify'd, if we mean a ſingle Man, and the Word ſo Preached is the precious means to beget Faith; and yet the *Apoſtles*, *Evangeliſts*, *Paſtors*, and *Doctors* of all Ages and Churches, are look'd upon as precarious; If we like them, So; if we do not, no harm; This *Church-Authority*, we Watch and Ward againſt it. Page 22.

§. 63. Whether the *Church* is more known than the *Scripture*, or *Contra?* and how the Caſe is, we need not repeat. To Us, the *Church*; But in the Nature of the thing, or Definition, the *Scripture*; or the *Word* rather, is before the *Church*. "So that what "he ſays, *We know and believe moſt of the Articles* "*of the Faith, before we can know whether there be a* "*Church or not*, is to be deny'd, or diſtinguiſh'd: And in the next words, the *Diſcourſer diſtinguiſhes* for us, when he ſays, "That the Order obſerv'd in "the *Apoſtles Creed*, is an Evidence of This,—— *Be-* "*cauſe all thoſe Articles which precede the Articles of the* "*Holy* Catholick Church, *muſt in Order of Nature*, "*be known before it. In Order of Nature*, expreſly as we diſtinguiſh'd at the beginning, and not otherwiſe. For plain it is, that the *Catechumen* knew there was a *Church*, a Bleſſed Society, where Salvation was to be had, before he would enter himſelf

to

to be Catechiſed in the Faith; from which Catechiſm he learn'd the *Creed*, the Bleſſed *Trinity*, &c. and not properly from the Scriptures; which is the Method of all Churches to this day, to teach the *Creeds* and *Catechiſms*, and through them, bring thoſe who are able, to the *Bible*.—— And the firſt *Perſon*, us'd at the beginning of the *Creeds*, *I believe*, ſignifies I, who deſire to be made a Member of the Church, by the Holy Sacrament of Initiation, do believe what hath been propoſed to me firſt, and then comprehended in that Fundamental Breviate.

§. 64. But if we come to the Order of Nature, 'tis certain we muſt believe *Father*, *Son*, and *Holy Ghoſt*, before we can compleatly determine the *Church* and its Definition, and the *Creed* muſt *begin* with, *I believe in God*, &c. Not with—— *I believe in the Holy Catholick Church*, as is falſly ſuggeſted.

Emitte lucem tuam & veritatem tuam; ipſa me deduxerunt in Montem Sanctum tuum, & in Tabernacula tua.

FINIS.